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mind they may now and then be a stumbling-block, and to the unsympathetic, foolishness. Their truth and justice become apparent when they are dwelt upon with active sympathy by a mind that through habit is less inclined to condemn than to admire.

LANE COOPER.

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MINOR NOTES ON THE *BEOWULF.*

21. IN a paper printed in *Mod. Phil.* 3. 445 ff., I translated l. 21*b*, after Grein and Sievers (*Beowulf und Saxo*, p. 190f.), 'in his father's house' (Grein[1]: *ærne*, Grein[2]: *inne*). But recently Professor Blackburn called my attention to the strong probability of . . *rme* having actually been the original reading of the MS. (cf. Zupitza's transliteration and note) and after considering the merits of the few available words that have been proposed (*feorme* [Kemble], *bearme* [Bouterwek in 1854, Thorpe], *harme* [Bouterwek, *Z. f. d. A.* 11. 71]), I have come to consider *bearme* the most presentable candidate for admission, giving it however a new interpretation. I do not understand *on bearme* with reference to the *geong* (?) *guma* ('in his father's lap,'[1] 'in des Vaters Schutze noch' Bouterwek)—which would be very awkward—but with regard to *feohgiftum*, which may be credited, I trust, with the sense of 'present,' 'precious object to be given.' For *bearm* I venture to postulate the meaning of 'possession' which could easily have developed from its use in connection with verbs like *don*, *alecgan*, *cuman* (cf. also *fæþm* in l. 1210: *gehwearf þa in Francna fæþm*). So *fromum feohgiftum on fæder bearme* would in fact correspond pretty closely to Saxo's *domesticis stipendiis* (cf. Sievers, *l.* c.).

149*b*–151*a*. Since these lines as emended by various scholars are still as unsatisfactory as ever, another attempt at healing them may be pardoned. The suspiciously harsh collocation *gyddum* (MS. *gyddū*) *geomore* is got rid of by Trautmann's emendation *geomorum*, which however neither explains the gen-

[1] In its literal sense the phrase is found in *Dial. Greg.* 289. 18: *on his fæder bearme.*

esis of the scribal blunder nor removes the questionable 'mournful lays.' I make bold to suggest the possibility of *gihðu geomore* 'sorrowful grief (affliction),'[1] a phrase (of the type 'noun + weak adjective in the *a* line,' as *herestræl hearda* 1435, *beahsele beorhta* 1177, *bordwudu beorhtan* 1243, *breþerbealo hearde* 1343, *herenið hearda* 2474, *herenet hearde* 1553, *wudu wynsuman* 1919), which is more fully explained by the following *þæt*-clause (cf. *Mod. Phil.* 3. 253 ; l. 2324 : *þa wæs Biowulfe broga gecyðed . . . þæt . . .*). The confusion of *gihðu* (*gehðu*)—*gihðū*—with *gyddū* may not unreasonably be attributed to the close association of *geomor* and *gid* (see *Beow.* 1118, 3150, *Andr.* 1548, *Wife's Compl.* 1).[2]

All the previously proposed insertions of a word after *forðam* 149[b] (*syððan, sorgcearu, socen, sarcwidum*) have been disapproved by Sievers on the ground that *forþon, -þan* is the regular form of the connective in the *Beowulf*,[3] and that *ðam* would accordingly seem to point to a following dative form (*Beitr.* 29. 313). But his own conjecture *for ðam socnum* rather impairs the style of the passage, since a new clause joined asyndetically would hardly begin with such a phrase. If we assume, however, that the original reading was *forðan*[4] *secgum*, it is not unnatural to suppose that a stupid copyist changed (perhaps 'corrected') *ðan* to *ðam*, and a later scribe inadvertently dropped *secgum*. Thus the hypothetical text would be: *forðan secgum wearð, / ylda bearnum undyrne cuð / gihðu geomore, þætte Grendel wan*, etc. Cf. also l. 2000 ff.

457. If Trautmann's shrewd conjecture *for gewyrhtum* (introduced in his edition) be adopted, another meaning will have to be put into the lines than the one appearing in his translation: 'Um taten hast du, mein freund Beowulf, und um hilfeleistung

[1] Cf. *geomor* in *Phenix* 139, 517.

[2] A curious relation between *gehðu* and *gid* has been detected by H. Kern, *Taalkundige Bijdragen* 1. 208 f. (Rather doubtful.)

[3] By the way, the MS. has *forðā* 2645 *a*, 2741 *a*.

[4] As to the function of *forðon*, see W. W. Lawrence's discussion in *J. Germ. Phil.* 4. 463 ff.—*secgas* is found as variation of *hæleþa bearn* in *Riddl.* 41. 97.

uns aufgesucht.' Considering that *for* presumably denotes cause rather than purpose (see *Mod. Phil.* 3. 453), and that *gewyrht* must be understood in a perfective sense (*H. Archiv* 109. 310), the following version of *for gewyrhtum* appears likely to come nearer the truth: 'because of deeds done [alluding to the good services rendered to Beowulf's father, l. 463 ff.] (and the resultant obligations you are under),' or, in other words, l. 457 f. would mean: 'from a sense of duty and kindness, my friend B., hast thou come to us.'

The corruption of *wyrhtum* to *fyhtum* is easy of explanation (in l. 2882 *wergendra* is misspelt *fergendra*), especially if it passed through an intermediate *wyhtum* (see *Mod. Lang. Notes* 18. 244).

Altogether this new emendation of Trautmann's is remarkably felicitous.

489 f. *Site nu to symle ond on sæl meoto | sigehreð secgū, swa þin sefa hwette.* The interpretation of this veritable *crux* has been materially advanced by Holthausen, who in his textual notes, *Z. f. d. P.* 37. 114 properly restored the nounal character of (*on*) *sæl* and thus effectively disposed of several fanciful solutions.[1] But a return to Kemble's *on sælum* is far from necessary (see *Mod. Phil.* 3. 258), and the novel emendation recommended by the latest editor: *ond on sælum weota | sigehrēðgum secgum,* through strikingly acute, may well be called in question. Not only is the use of the verb *witian* strictly limited to the participial form *witod,* but the remark 'bestimme den siegberühmten männern' does not seem to be the most appropriate to the occasion. Keeping as closely as possible to the MS. reading, I would offer the following conjecture: *ond on sæl meota | sigehreð secga.* The existence of the verb *metian*[2] may reasonably be inferred from the Go. *miton* (construed with the accusative) 'consider, think over' (OHG. *mezon* 'moderari'), and the phrase

[1] Alliterating imperatives in the *b* line followed by *eall(es)* occur in the *Beowulf*: 2663 *læst eall tela,* 2162 *bruc ealles well.*

[2] Pogatscher did not hesitate to suggest a verb *formetian,* l. 169 (*Beitr.* 19. 544 f.).

sigehreð secga 'victory-fame of men' is matched by *wonsceaft wera* 120, *bealonið biorna* 2404, *hordmaðum* (em.) *hæleþa* 1198, *gesiþa* (Holthausen; or perhaps *secga*) *seledream* 2252; perhaps *wera hilde* 2298 (MS. *hwæðre*; ten Brink: *wer*). 'Sit now down to the feast and joyfully think of victory as your heart may prompt you.' Cheerful anticipation of victory is to be the note of the entertainment (in contrast with l. 473 ff.), just as the distinction gained by deeds of valor is emphasized in the parallel situation, l. 1782 ff.: *ga nu to setle, symbelwynne dreoh, | wigge weorþad.*

769*b*–770*a*. *yrre wæron begen, | reþe renweardas.* ten Brink thought of *rēnhearde* and Trautmann of *rēnheardan* for the curious *renweardas* (commonly taken as *rēn* (= *regn*)-*weardas*). It seems worth while to inquire whether the first element of the compound could not be *ren* 'house' (= the normal *ern*, *ærn*, Sievers § 179, 1, Bülbring § 518), and *renweard* = *seleweard*? The compound *rendegn* (= aedis minister) occurs in the *Erfurt Glossary* 1137.[1]

1125 ff. *Gewiton him ða wigend wica neosian, | freondum befeallen, Frysland geseon, | hamas ond heaburh.* Unwarranted conclusions have been drawn from a misinterpretation of these lines, leading in one case even to a 'correction' *Frysan* (Boer, *Z. f. d. A.* 47. 137 f.). Yet the situation is not obscure—assuming Bugge's interpretation of the main story to be correct. After the conclusion of the treaty between the two parties and the completion of the funeral rites, the Frisian warriors—presumably men who had been summoned by Finn in preparation for the encounter with the Danes—return to their respective homes in the country (*heaburh* is a high sounding epic term that should not be pressed), whilst Hengest stays with Finn in *Finnes burh* (where the latter is subsequently slain: *æt his selfes ham* 1147). If we were to infer that *Finnes burh* lies outside of Friesland proper, we might as well conclude that *Dyflen*

[1] [The same explanation has in the meantime been given by Holthausen in the second part of his edition (1906).]

(Dublin) is not situated in Ireland according to the *Battle of Brunanburh* 55 f.: (*gewitan him· þa Norðmenn . . .*) *Dyflen secean, and eft Iraland.*

1199*b*–1200*a*. *Brosinga* (Grimm, *D. M.* 254 ff.: *Brīsinga*) *mene, / sigle ond sincfæt.* Neither 'jewel' nor 'ornamental casket' seems to be the proper rendering of *sincfæt.* It is much more likely to signify 'precious setting,' like *goldfæt* in *Phenix* 302 ff.: *stane gelicast, / gladum gimme, þonne in goldfate / smiðа orþoncum biseted weorðeð.* The 'Brisinga mene' was known in heroic tradition as a collar of extraordinary value, consisting of (or, containing) 'precious gems in fine settings'—the singular forms *sigle* and *sincfæt* to be understood in a collective sense. That the necklace (*healsbeaga mæst* 1195) given to Beowulf is noted for its precious stones (*eorclanstanas* 1208), should not be overlooked in this connection.

A discrepancy, by the way, has been discovered between the statements of ll. 1202 ff. and 2172 ff., as in the latter passage Beowulf presents to Hygd the necklace bestowed upon him by Wealhþeow, but in the former Hygelac is reported to have worn it in his war against the Franks and Frisians.[1] Two explanations readily suggest themselves. Either Hygd gave the necklace to her husband when he set out on his unfortunate expedition,[2] or the poet entirely forgot his earlier account (1202 ff.) when he came to tell of the presentation to Hygd (2172 ff.). The second alternative is the more probable one, especially if we suppose that at an earlier stage of his work the author had not yet thought at all of queen Hygd, who indeed never developed into a definite, lifelike figure.

1248. *ge æt ham ge on herge ge gehwæþer þara / efne swylce mæla . . . .* The third *ge* has been struck out by a number of scholars (Ettmüller being the first), but it is no more objection-

[1] Grundtvig's desperate conjecture *hrægl* in place of *hring* 1202 (on p. 144 of his edition) gives no relief, as the *eorclanstanas* 1208 and the *beag* 1211 remain in the text.

[2] This is the view of Simrock (Transl., p. 184), who adds, however, questionable details.

able than the third *ne* in the following combination occurring in the *Institutes of Polity*, 9 : *ne cæt ham ne on siþe ne on œnigre stowe* (quoted from B-T., s. v. *siþ*). The third member of the series refers equally to the two contingencies mentioned before and sums up the situation : 'and that,' 'nor in fact' (Ger. 'und zwar,' 'und überhaupt nicht').

1404*b*. *gegnum for*. The most popular reading at present is Sievers' [*þær heo*] *gegnum for*, whereas Bugge favored [*hwær heo*] *g. f.*, and Cosijn thought of *gegnunga f.* Equally possible, it seems to me, would be (*gang ofer grundas,*) [*swa*] *gegnum for*, or *gegnum ferde*. In the latter case, a scribe would have changed a weak verb into a strong one, as, conversely, in the *OE. Chron.*, A. D. 571 (A) *gefor* was (imperfectly) altered to (*ge*)*forþferde*. The subject would have to be supplied from *lastas* 1402, *gang* 1404 (referring to Grendel's mother), as Cosijn suggests.

1417*b*–1418. *Denum eallum wæs, | winum Scyldinga weorce on mode*. Trautmann's conjecture *wigum* has been endorsed both by Holthausen (in his edition) and by Schücking (*H. Archiv* 115. 420). Still, *wine* is applied to the retainers also in l. 2567 : *winia bealdor* (Thorpe : *Wedera*, Grundtvig : *wigena*). Similarly in Middle High German *goltwine* is used of vassals, see Lexer I. 1050 f.,[1] Benecke-Müller-Zarncke III. 704.

Arnold in his note on l. 1418 says : '. . . . the earls or nobles in a Teutonic tribe might be called no less than the king, though in a lower sense, the friendly patrons and protectors of the general body of the freemen.' If this explanation be accepted, the designation of Æschere as *sincgyfa* 1342 is to be cited as a welcome parallel (see *H. Archiv* 115. 180).

2989. *he ðam*[*e*] *frætwum feng*. Another instance of this very unusual construction of *fon* = 'receive' with dative (instrumental), which Sarrazin attributes to Scandinavian influence (*Engl. Stud.* 16. 84), and Sweet regards as Anglian (*Ags. Dict.*),

[1] Lexer explains 'freund, den man durch gold, durch geschenke erwirbt, fest hält.'

occurs in *Bede* 388. 16: *his ælmessan feng* = percipiendae elimosynae gratia (MS. T. 2[d] scribe, also C?; B, O, Ca *onfeng*).

3015*a*. (*þa sceall brond fretan,*) *æled þeccean*. Against the change of *þeccean* to *þicgean* (Holthausen, *Anglia-Beiblatt* 10. 273) adopted in Trautmann's and Holthausen's editions, it is proper to urge 1) that the same function of *þeccan* is noticed in *Phenix* 216: *þonne brond þeceð* / *heorodreorges hus*, 365: *hine ad þeceð*, by the side of *þicgan:* 219, 505; and 2) that the use of the verb is in accordance with metaphors like *fyres fæðm*, *Beow.* 185 (*forgripan*, *Phen.* 507), cf. *earmum þeccan*, *earme beþeccan* (Cosijn, *Aanteekeningen*, p. 10). It also follows that there is no call for Cosijn's etymology of this *þeccan* (*Beitr.* 8. 574).

3146. *windblond gelæg* (MS. *ḡ læg*). Müllenhoff (*Z. f. d. A.* 14. 242, cf. *Deutsche Altertumskunde* 5. 126)—seconded by Möller and Bugge—had serious doubts about the genuineness of this line, 'da bei einer grossen flamme der wind sich erhebt,' 'weil bei jedem leichenbrande der wind sich erhebt und an der verbrennung einen wesentlichen anteil nimmt,' [1] and even twenty years before him J. Grimm in his famous paper 'Über das Verbrennen der Leichen' actually assumed the reading *windblond* (*ne*) *gelæg* (*Kleinere Schriften* 2. 263). In fact, these doubts seem well founded—in spite of Cosijn's attempt to vindicate the author's observation of the natural phenomenon [2]—and the change to *windblond ne læg* (to be placed in parenthesis) is rather plausible. The scribe's blunder may have arisen from his thinking of the form **windgeblond* (*ne læg*), since none of the other compounds with the stem of *blond* are used without the prefix *ge: argeblond*, *eargebland*, *sundgebland*, *yðgebland*.

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[1] Did he think especially of *Iliad* 23. 192 ff.?

[2] Cosijn, in his defense of the MS., is perfectly right in claiming pluperfect sense for the verb (*gelicgan* ingressive = 'subside') and parenthetical function for the clause.

CYNEWULF'S *ELENE* 1262 f.

AFTER much discussion the meaning of the clause *þær him e(o)h fore | milpaðas mæt* 1262 f. is still a matter of speculation. Holthausen rightly understands *fore* as adverb, but asks "Was bedeutet aber *him fore*?" (Edition, p. 95). That we have to start from the local sense, was recognized by Cosijn, who translated 'vor ihm' but added the interesting remark: "Voor hem kan echter daarom niet op Cynewulf doelen, omdat de dichter stellig niet achter het paard liep of op zijn 'aardschen pelgrimstocht' in een reis- of strijdwagen gezeten was."[1] Surely it would be erroneous to assume that strictly local sense which would make the author sit in a carriage, since he is no doubt thought of as riding on a horse. The proper interpretation, it seems to me, is suggested by a passage in the *Beowulf: ne mæg byrnan hring | æfter wigfruman wide feran | hæleðum be healfe* 2260, in which *æfter* does not denote 'post obitum' (Grein, *Sprachschatz* 1. 53), but, literally, 'behind,' 'following,' hence 'along with.' Evidently the coat of mail 'follows' the warrior who bears it into battle (of *Beow.* 333: *hwanon ferigeaþ ge . . . grœge syrcan . . .* ?), i. e., goes along with him (*hæleðum be healfe*), or—we may say—he takes it along with him. Similarly, the horse which bears the rider (cf. *El.* 1196) may be considered as taking the lead and, in running *onward*, making the man, as it were, follow him: *þær him e(o)h fore milpaðas mæt.*[2]

A different conception, by the way, is expressed by the peculiar phrase *mearh under modegum*, *El.* 1193 (see *H. Archiv* 104. 291).

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[1] This is quoted from Trautmann, *Kynewulf*, p. 66.

[2] Those who think this interpretation too far-fetched, will find it possible to fall back on the sense of 'coram' (Rieger), which could be made to apply—though not without straining—to the man on horseback.

PHENIX, 386.

IT seems very strange that in the passage *þæt he Dryhtnes mot æfter geardagum geofona neotan | on sindreamum and siððan a | wunian in worulde weorca to leane*, the phrase *in worulde* has not been challenged by any of the editors, though it is obviously out of place. Neither 'in that world' nor 'forever' could be accepted as suitable renderings. I think we need not hesitate to substitute for it *on wuldre* 'in glory,' or 'in heaven' (*Mod. Phil.* 3. 265), which is exactly what the context requires, and is also supported by the analogy of l. 475: *in wuldres byrig weorca to leane.*

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